Moreover, all the objects that science studies are seen in space. All the events that it traces are known as occurring in time. These two—space and time, are fundamental conditions of all science. Yet, neither space nor time is itself a material thing capable of being perceived by the senses. Shall space and time, then, be set down as figments of the brain ?

If science can, of necessity, make some of the most tremendous unproven assumptions which it is possible to conceive, if science must assume in its experiments the veracity and trustworthiness of man's own faculties, of the senses and the intellect which play their part in making up all the human experiences, and above all, if science may accept the perception and the satisfaction of the reasoning powers;

of man and also of his memory as good proof of what no" observation can discover, why should the Rishis, the seers of ancient wisdom, be debarred a similar privilege, a similar line of reasoning and argument in asserting that the phenomena of the visible and invisible, the tangible and intangible world could be accounted for only by the existence of the invisible and intangible *Akshara,* the Imperishable Being, in whom the invisible and intangible ether itself is " woven like warp and woof," a Being *le who has no form visible to the eye, whom no one can see mth the eye and who is revealed tJ trough the heart, the understanding and through meditation?"*

Let us next see how modem Science and eminent scientists and philosophers bear surpassingly corroborative

testimony to the God-Vision of the ancient Rishis. For the information of readers not versed in scientific enquiries^ I may premise by saying that the function of Science is to observe, explain, classify and interpret the phenomena of Nature and that the method employed in scientific investigation is not different from ordinary reasoning but simply the process of common sense, critical understanding, carried out with precision, aided by the